

JACOB'S WIVES AND SONS

Genesis 29; 35:23-26

The early part of the story of Jacob and Esau and the incident at Haran should be reviewed very briefly. Then ask the pupils about the story of Jacob's dream, and go on from there to the lesson for today.

Doctrinal Points

The three planes of life: will, thought, and act, with their technical names: celestial, spiritual, and natural.

The order of development of these planes.

The natural plane has an internal and an external.

No act is genuinely good unless the motive within it is unselfish love for the Lord and the neighbor.

Notes for Parents

Abraham, Isaac, and Jacob are called the "patriarchs." The Jews looked to them as the fathers of their race. They were also regularly called in the Bible the "children of Israel." Israel is another name for Jacob. The story of how Jacob came by this name is found in Genesis 32:24-28.

You will remember that Jacob had to be sent away to visit his uncle Laban at Haran because he had taken away from his twin brother Esau—who was the firstborn—both the birthright and the blessing which Esau should have had, and Esau had threatened to kill him. Does it seem strange that the Lord should have allowed one who would do such things to become his father's heir and head of the family? If it does, we should think whether our lives have always been such that we deserve the blessings which the Lord has given us. There is only one perfect character in the Bible and that is the Lord Jesus. All the others are men and women like ourselves, with faults as well as virtues. The Psalmist writes: "If

thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

And yet Jacob's sins were not without consequences to him. He was the home-loving one of the twins, and he had to leave his home and spend twenty years serving his uncle Laban in Haran. He carried his fear of Esau all that time, as we learn from the story of his return in Genesis 32 and 33. If we repent, the Lord forgives our sins, but no sin is ever without consequences.

The story of Jacob's meeting and loving Rachel, of his long service for her, of his being given Leah first, and of the birth of his twelve sons is a true story, but it is also a parable. It teaches us how a young person, as he starts out in life, catches a glimpse of an ideal and begins to work eagerly for its achievement, and then finds the way unexpectedly long and hard, beset by difficulties and disappointments. Yet if he is faithful and patient, he will finally reach his goal. We should remember this lesson as we try to help our children choose their life work, and we should also remember that they will find lasting happiness in their work only if they undertake it with the motive of service to the Lord and the neighbor in their hearts. Work done for self never brings happiness or spiritual growth.

Primary

As you talk about the lesson, repeat the names *Jacob*, *Leah*, and *Rachel* as often as possible so that the children will become familiar with them. They should also hear about Jacob's long stay in Haran and the fact that he had twelve sons. Mention Joseph as the last son born in Haran, and the fact that Benjamin was not born until after they returned to the Holy Land.

Isaac and Rebekah had twin sons, Jacob and Esau. Even though they were twins, they were not at all alike, and as they grew up they did not get along well together. Once Esau even threatened to kill Jacob. So Isaac and Rebekah sent Jacob away on a visit to Rebekah's old home in Haran.

Do you remember the story of the dream Jacob had on the way?

When he came to Haran, where did he stop first?

Who came out to water her father's flock?

How did Laban receive Jacob?

What other daughter did Laban have?

What did Jacob ask of Laban?

When the seven years were over, Laban deceived Jacob and gave him Leah instead of Rachel.

So Jacob served another seven years for Rachel.

After that he served another six years, and took his pay in sheep and cattle.

How many years does that make altogether?

Leah bore Jacob six sons.

She also gave Jacob her handmaid Zilpah, who bore him two sons.

Rachel's handmaid Bilhah bore him two sons.

Eleven sons were born to him in Haran and a twelfth after he got back to the Holy Land. Only the last two were the children of Rachel, the wife whom Jacob loved best.

These last two were Joseph and Benjamin. Joseph was the last one born in Haran. Benjamin was born near Bethlehem. Do you know who else was born at Bethlehem a long time afterward? It was the Lord, when He came into the world to show us how we ought to live.

Junior

Get as much of the review as possible from the children themselves. Then cover rapidly the whole story of Jacob's sojourn in Haran, of his wives and sons, and of his return to the Holy Land. Have the children look up Genesis 32:24-28 so that they will learn that Jacob and Israel are the same person. It is important to fix this fact in their minds. They should also be told of Benjamin's birth and Rachel's death near Bethlehem, and about the cave of Machpelah where the three patriarchs and their wives were buried. Two simple lessons should be stressed: Jacob's tendency to think of himself in everything he did, and its long-lasting results; and the fact that we have to work long and patiently to attain anything that is really worthwhile, and that our work should always be done from the desire to be useful to the Lord and the neighbor.

Our lesson today takes us to Haran again. You will remember that Isaac and Rebekah had twin sons, Esau and Jacob; that Esau, who was the firstborn and so should have been his father's heir, sold his birthright to Jacob; and that afterward Jacob, with his

mother's help, deceived his father and stole Esau's blessing, and so had to be sent away to escape Esau's wrath. You will remember, too, about the dream Jacob had at Bethel on his way to Haran, and about the promise he made to serve the Lord if the Lord would prosper him and bring him safely home again.

We find now that Rebekah's brother Laban has become the head of the family in Haran.

Where did Jacob stop first when he came to Haran?

What did he find at the well?

What did the shepherds tell him?

Who came to the well with Laban's flock?

How did Laban receive Jacob?

What other daughter did Laban have?

Which one did Jacob love?

How many years did he first serve for her?

At the end of the seven years how did Laban deceive him?

What excuse did Laban give?

How much longer did Jacob have to serve for Rachel?

Things do not always turn out just as we expect. Jacob had to learn this. He had made a bargain with the Lord and he had made one with Laban. When we do our work just for what we expect to get out of it for ourselves, we are often disappointed in the result. We need to learn to work for the love of being useful to others and to the Lord. Then our enjoyment in our work is a constant and lasting thing.

The people of this period had no feeling that it was wrong to have more than one wife at a time. So Jacob had two wives and two "concubines"—servants who also bore him children. He had in all twelve sons. You need not learn all their names at once, but you should read the list over often and become familiar with the names, for they appear constantly in the Bible story from this point on, since they became the heads of the twelve tribes of Israel.

Israel is another name for Jacob. *El* is one of the Hebrew words for God. *Israel* means "one who prevails with God." In the Bible story, Jacob is sometimes called *Jacob* and sometimes *Israel*, and

when you are older, you will learn why this is so; for nothing in the Word is ever accidental. All through their history in the Bible the Jews are commonly called the “children of Israel.”

Of Jacob’s twelve sons six were the children of Leah: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; and Leah also had a daughter, whose name was Dinah. Two of Jacob’s sons, Dan and Naphtali, were the children of Rachel’s handmaid Bilhah; and two, Gad and Asher, were the children of Leah’s handmaid Zilpah. The two youngest sons, Joseph and Benjamin, were Rachel’s children. Joseph was the last one born in Haran. After serving Laban fourteen years for Leah and Rachel, Jacob served him six years more for wages, which he received in sheep and cattle, and then he returned to the Holy Land. Benjamin was born in the Holy Land not far from Bethlehem. The story of his birth is found in Genesis 35:16-20.

The few verses from chapter 35 which we have as part of our lesson give the full list of Jacob’s twelve sons. It is good to remember where you may find them. Padan-aram (Genesis 35:26) is a name for the plain in which Haran is situated. This part of the country was afterward Syria, and Aram is another name for Syria. It is also called Mesopotamia, a word which means “between the rivers,” because it lies in the triangle between the Tigris and Euphrates rivers.

Jacob stayed with Laban at Haran for twenty years altogether, and yet when he returned home he was still very much afraid that Esau would try to kill him. When we have done harm to someone, one of our punishments is that we have to live with a sense of fear. But Esau, who was the one wronged, had long since forgiven Jacob and welcomed him with open arms. Jacob got back to Hebron in time to see his father Isaac again before he died. We are not told in the Bible just when Rebekah died, but in connection with the story of Jacob’s own death in Genesis 49:28-33, we learn that Abraham and Sarah, Isaac and Rebekah, Jacob and Leah were all buried in the cave of Machpelah, which Abraham had bought from the Hittites for a family burial place when Sarah died. Rachel died

when Benjamin was born, and was buried near Bethlehem.

Intermediate

The important lessons for this age group are the general meaning of the patriarchs as the three planes of our lives, and that these planes develop in order; then that nothing is really accomplished until will and thought are expressed in act; that the plane of conduct has its internal as well as its external; and finally that the external of the natural must be brought into order before any genuine spiritual affections and thoughts can be produced.

Jacob is the third of the men who are called “patriarchs”; Abraham, Isaac, and Jacob. In our lesson about Hagar and Ishmael we spoke of the three planes of our lives: will, thought, and act. Everything we do involves all three. We must have some desire before we even think of doing a thing; then we must think about how to do it; and finally we must actually do it, or our desire and thought come to nothing. Again and again in the Bible we find groups of three which picture these three planes in one order or another. Abraham, Isaac, and Jacob represent them in the order of their development. Abraham pictures our infancy and little childhood when we are governed by our desires, Isaac our later childhood and early youth when our minds are being developed and trained, and Jacob our later youth when we are beginning to take up active duties in the world. More technical names for these three planes are *celestial*, *spiritual*, and *natural*. So in the development of a good life—the subject of the Bible in its internal sense—we have to pass through these three stages: we first have to want to be good, then we have to learn what is good, and finally we have to do what we have learned to be right. The story of Jacob is the story of the development of this outward or *natural* plane of goodness.

Jacob was by no means a model character. Like most of us, at the start he had his own interests in view and was willing to serve himself by getting the better of someone else. And even when his wonderful vision of the ladder induced him to decide to serve the Lord, he had his own safety and success in mind. We are all inclined

to be selfish to begin with, and the Lord uses our very selfishness as a means of inducing us to lead orderly lives.

The same lesson is repeated in another form in our chapter for today. Jacob did reach Haran safely and stopped outside the city at the same well where Abraham's servant had found Rebekah. The well, you remember, pictures the letter of the Word. When we are trying to live good lives, our first stopping place must always be the Word, for that is where the water of truth from the Lord is found. As our chapter tells us, all the flocks must gather at this well to drink. The sheep represent innocent and trustful affections.

In the Bible husbands represent goods and wives the affection for the kind of truth which belongs with the particular good pictured by their husbands. Isaac had to have a wife from Haran, but Ishmael's wife—like his mother—was from Egypt. Our story has a very interesting meaning which you will probably not find too difficult to understand. Jacob meets Rachel at the well and loves her at sight. He is willing to serve seven years for her, "and they seemed unto him but a few days, for the love he had to her." But when the seven years are over, he is given her sister Leah first and has to serve seven more years for Rachel.*

Leah and Rachel both picture affection for truth, but for truth of different kinds. Leah, the older, represents "the affection of external truth" and Rachel "the affection of internal truth." Have you ever had beautiful thoughts about growing up to be a wonderfully fine person whom everyone would love? This is Rachel. Perhaps for a whole day you tried to be that kind of person and you were very happy and the day went like the wind. But somehow your beautiful ideal slipped away from you, and you began to find doing right much less beautiful and desirable because it involved so much everyday, plodding study and work. That is Leah, the "tender" (weak) eyed. Before we can attain the constant joy in serving the Lord, we have to form the habit of doing what is right even when we can't see clearly what it all leads to.

*although she was given to him after one week (see Genesis 29:27-28).

And this brings us to the sons of Jacob. In the Bible the birth of children pictures the producing of truth and good. As Jacob represents genuine goodness in the natural or outward plane of life, his twelve sons represent all the different goods and truths which can be produced in our souls by a good outward life, lived from the desire to serve the Lord. The sons of Leah are born first—faith and love and good deeds and good will of an external kind. Next are the sons of the two handmaids—lesser truths and goods which serve the higher ones. Last of all are born the sons of Rachel—true interior love and understanding, which are the means of our salvation and regeneration or rebirth as spiritual instead of merely worldly people. It is a long process, but that is just what our life in the world is for.

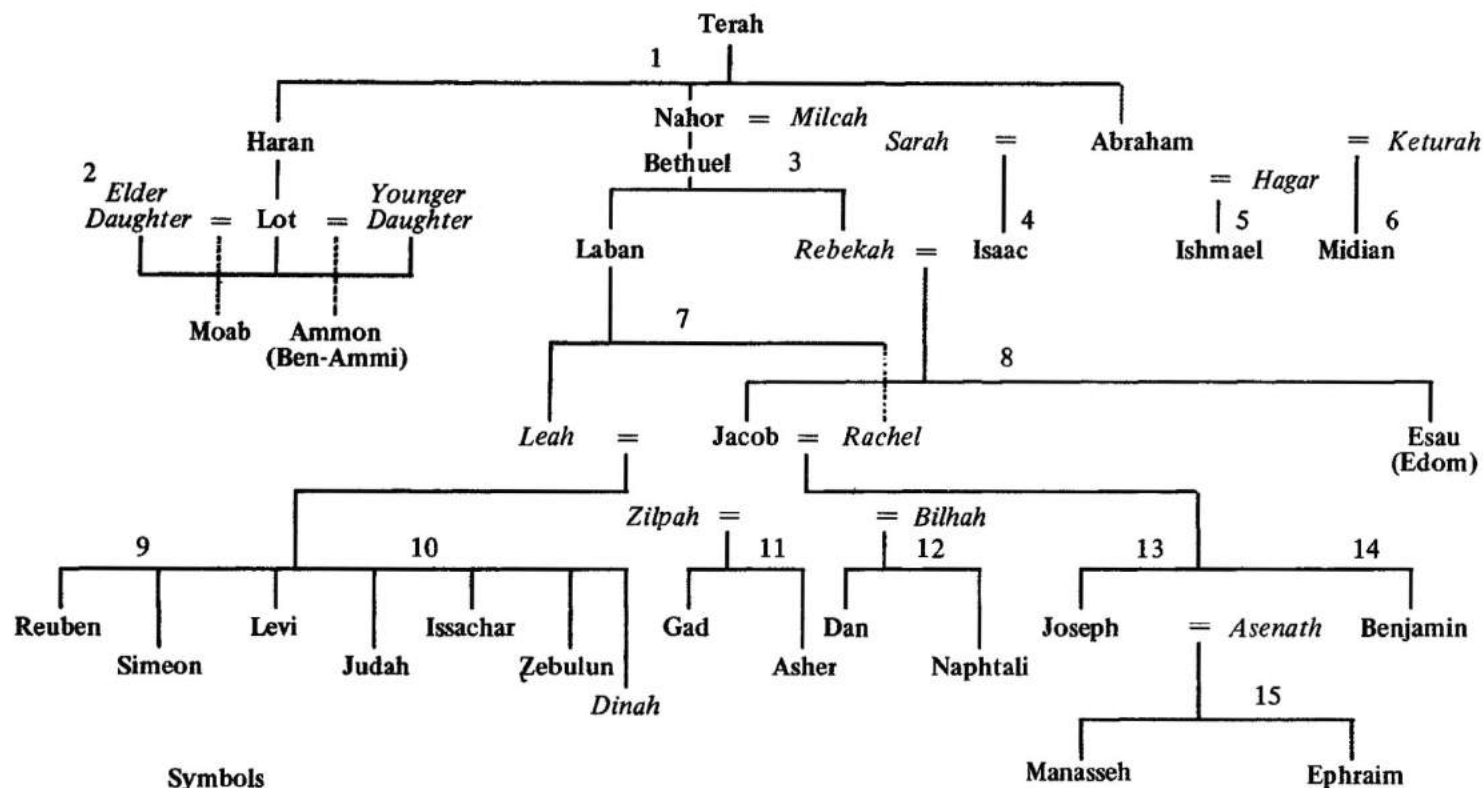
Study carefully the chart which shows the sons of Jacob with their mothers, and remember where it is for reference, because the twelve sons are the heads of the twelve tribes of Israel. Israel is another later name for Jacob (read Genesis 32:24-28). The names and correspondence of the twelve sons play a constant part in the Bible story, the last mention of them being in Revelation 21:12, where we find them written on the gates of the New Jerusalem. We cannot take them up individually now, but we shall study some of them in connection with later lessons. The order in which they are born is the order in which they develop in our lives if we are progressing spiritually, and when we are discouraged with our progress it may help us to remember that the highest goods and truths were the very last to be born. We shall have more to say about Joseph in our next lesson. He was the last one born in Haran. Benjamin was born after they returned to the Holy Land.

Basic Correspondences

Abraham = goodness on the celestial
or will plane

Isaac = goodness on the spiritual
or thought plane

Jacob = goodness on the natural
or act plane



GENESIS 29; 35:23-26

Symbols
 = connects *parents*
 ┌──┘ shows *children* of same parents
 † calls attention to crossing lines
bold: man's name
italic: woman's name

Bible References for Relationships

1 Gen. 11:27-29	6 Gen. 25:1-2	11 Gen. 30:10-13
2 Gen. 19:36-38	7 Gen. 29:4-6, 16	12 Gen. 30:5-8
3 Gen. 22:20-23	8 Gen. 25:24-26	13 Gen. 30:22-24
4 Gen. 21:1-3	9 Gen. 29:32-35	14 Gen. 35:18
5 Gen. 16:15	10 Gen. 30:10-13	15 Gen. 41:50-52

JACOB'S WIVES AND SONS

- Leah = the affection of external truth
Rachel = the affection of internal truth
the twelve sons = all things of truth and good which
can be developed in our lives
-

Senior

The three planes of life and the order of their development should be stressed and then the fact that after these are developed, the natural plane must be brought into order before regeneration can proceed to higher planes. The difference between seeing an ideal and achieving it is an important point. But most important for this age is the point that our occupations should be chosen and pursued from the motive of service to the Lord and the neighbor rather than from the motive of self-advancement.

Each new development in our lives—both in our general progress and in every particular achievement—follows the same pattern. There must first be a desire in our will. We never do anything without some motive, good or bad. Then the desire must take form in our thought, and the means to accomplish it must be worked out by our reasoning powers. Finally, the desire and the thought must find expression in action if they are to accomplish anything. These three stages, with reference to our spiritual development and progress, are pictured by the three patriarchs, Abraham, Isaac, and Jacob. Jacob represents the outward or *natural* plane of achievement. We ought to “want to be good.” We ought to learn from the Word what is right and to think about how we should live in order to fulfill the Lord’s purposes for us. But the desire and thought get us nowhere spiritually except as we actually do from day to day what we have found is right. And we all know from experience that it is not always an easy matter to carry out in our outward conduct our highest intentions and thoughts. Making the outward life heavenly is a long, slow process.

Jacob, as you may remember, was not an exemplary character. He deceived his father and stole his brother’s blessing and left home under a cloud, in fear of Esau’s vengeance, a fear which stayed with him through his whole twenty-year sojourn in Haran.

The promise he made to serve the Lord, following the wonderful dream which he had at Bethel near the beginning of his journey, was given on condition that the Lord would make his journey successful and bring him safely home again. And in our lesson today we find that his service to his uncle Laban is a series of bargains. It is his own interest which he obviously has first in mind.

This is a characteristic of the external life of every one of us before we are regenerated. We are born with tendencies to selfishness, and in our first contacts with the world our efforts are centered on our external comfort and success. What happens to us in this world seems to us the essential thing.

And yet the Lord sees to it that we all have glimpses of something higher. The innocent, trustful states of our infancy and the instruction from the Word—direct or indirect—which we receive as children, are stored up by Him in our subconscious mind as the “remains” through which He can speak to us and help us. These stay with us as Jacob’s vision must have stayed with him, always holding up an ideal which is higher than mere worldly success.

This fact is brought out by the story of Leah and Rachel, the two daughters of Laban whom Jacob married. We remember that daughters picture affections. Leah, the elder daughter, pictures the affection for truth on the external plane of life. She is the elder because this affection in us develops first, even when we know that there is a higher one. We saw this fact in our study of Ishmael and Isaac. This first affection does not see very far. Leah was “tender” (weak) eyed. Rachel, who was beautiful and well favored, is the affection for interior truth.

When Jacob stops at the well outside of Haran—which we remember pictures the Word in its letter—it is Rachel who comes with her father’s sheep, and with whom Jacob immediately falls in love. When, with the intention of serving the Lord, we read the Word, our innocent “remains,” like the sheep, are brought to our minds by the Lord and with them a delight in learning spiritual truth, which we immediately accept as our ideal. But Jacob, we remember, is goodness on the natural plane. He agrees to work

seven years for Rachel; the years pass quickly, but then he finds that Leah is given him instead of Rachel, and he has to work seven years more for Rachel. Isn't this just like our own experience? We catch sight of a vision of a noble life and set out to attain it, but when we think we deserve to have achieved our goal, we find it still ahead of us.

Now comes the further lesson. Rachel was at first barren, and it was Leah who bore Jacob's first four sons and two more later. And each of the two handmaids also bore him two sons before Rachel was able to have a child. We have already seen that the birth of children pictures the bringing forth of truths and goods. Rachel, the affection for interior truths, must be our ideal from the beginning, but for a long time it is the affection of external truth and affections for the lesser knowledges that serve our progress in understanding which are productive in our lives. An example may help: Suppose a boy, through his early associations in home and church, catches a vision of the ministry as the work to which he really wants to give his life. He starts out eagerly to work toward that goal, but presently he finds that he must learn a great many other things before he can even begin his theological studies, and even after he becomes a minister, much of his work seems to be of an external and routine character, and it is only after years of patient service that he sees that he is beginning to accomplish the spiritual uses to which he looked forward in the beginning. In the choice of any life work, the ideal of service to the Lord and the neighbor should always be present from the start, but the achievement of the ideal is the work of a lifetime.

The twelve sons of Jacob represent "all truths and goods in the complex." *Complex* is from a Latin word meaning to "braid together." We sometimes speak of our modern life as being complex. But we seldom stop to think how truly complex, how interwoven, are all our thoughts and affections, how different each person's mind is from every other, and how our own minds vary from hour to hour in respect to what motive and what thoughts are uppermost and governing all the others. The twelve sons of

Jacob are mentioned again and again in the Bible, and Swedenborg tells us that the order in which they are mentioned in any given place is very important in the interpretation of the events being narrated. We cannot take them up individually in any one lesson, but one or another of them will come up from time to time as we go on with our course.

As we should expect, Rachel's two sons, Joseph and Benjamin, who were the last to be born, represent spiritual good and truth. We shall follow this thought further when we study about Joseph. Joseph was the last one born in Haran. Benjamin was born near Bethlehem after Jacob and his family returned to the Holy Land.

Adult

Interesting discussion topics are: (1) the change in Jacob's correspondence as his story progresses; (2) the necessity of developing an orderly outward life as a basis for any higher development; (3) the difference between seeking such a life for the sake of self and seeking it from the motive of love to the Lord and the neighbor; (4) the difference between recognizing an ideal and achieving it; (5) the general correspondence of the twelve sons of Jacob.

It should not confuse us to find the correspondence of Jacob apparently changing, for it is the story of the beginning of our achievement of the good external life and of its gradual development from apparent to genuine good—that is, from a life which is good in the eyes of our neighbors to one which is good in the sight of the Lord.

With reference to Abraham and Isaac, Jacob represents the time in our lives when we are beginning to direct our own affairs independently of our parents. If we have been developing in an orderly way, the simple, trustful states of our infancy have passed into our subconscious, and we have also judged and put behind us the boastful, self-confident state represented by Ishmael. Isaac, the genuine rational, is head of our house. But Isaac is growing old. This does not mean that we no longer have to think and reason, but that the faculty is adequately developed and the time has

come when our primary business is its application to the outward conduct of life.

For the successful pursuit of our new activities we must acquire new truth but—as in the case of Isaac's marriage—this truth must not be sought for mere selfish and worldly purposes. Jacob's wife, like Isaac's, must be found in Haran. She must be an affection of truth springing from the same primary source, our original determination to serve the Lord. This is an important point to keep in mind in helping our children to begin their independent lives rightly. Whatever occupation they may choose, it should be chosen and pursued from a desire to serve the Lord and the neighbor rather than merely to find a secure and remunerative place in this world. In the historical interpretation, the representative church of the Jews had to be established in the line of Terah, who, we remember, signified the third and last Ancient Church.

There are differences between the story of Isaac's marriage and the story of Jacob's which are interesting. Isaac, we recall, was not under any circumstances to go to Haran himself. In the formative years when your higher rational is being developed, it must never be allowed to leave the Holy Land, the spiritual plane. Rebekah had to be brought to Isaac. But Jacob is driven to leave the Holy Land for a time in the search for his true wife. When we come to work out our religion on the plane of outward conduct, we must necessarily be concerned with external as well as with internal truths. Another difference is in the fact that Rebekah came to the well with her pitcher on her shoulder to draw water to be carried home. The emphasis here is on the acquisition of truth from the Word—the well—for later use. Rachel, on the other hand, came to the well bringing her father's flock, of which she was the shepherdess. As the family of Nahor, who left Ur with Terah and Abram but went no farther than Haran, picture simple, uninstructed goodness and obedience, so the flock of Laban, Rachel's father, pictures those who wish to be “led and taught” (AC 3795). Rachel, therefore, represents a desire for truth for immediate, specific uses.

Swedenborg thus summarizes the meaning of the contents of

chapter 29, one of our chapters, in AC 3758 and 3759: “In the internal sense of this chapter by ‘Jacob’ is described the Lord’s natural—how the good of truth therein was conjoined with kindred good from a Divine origin, which good is ‘Laban’; at first through the affection of internal truth, which is ‘Rachel.’” And in AC 3793 he says: “Jacob therefore now puts on the representation of the natural, and Rachel the representation of truth; but as all conjunction of truth with good is wrought by means of affection, it is the affection of truth to be coupled with good that is represented by Rachel. Moreover in the natural, as in the rational, there is an interior and an exterior; Rachel representing the affection of interior truth, and Leah the affection of exterior truth.”

The whole story of Jacob’s marriages and of the birth of his sons is actually one of the orderly development of the good external life—which must have an internal in order to be good. Rachel is the ideal, glimpsed at first and then labored for long and patiently with inevitable delays and disappointments on the way.

In AC 6335 occurs one of the simplest statements of the correspondence of the twelve sons as “all truths and goods in one complex.” Another helpful definition of them is found in AC 6448: “By them are described all states of the church as to goods and truths, thus as to the spiritual life of every one within the church.” Individually their correspondence, like that of everything in the Word, changes slightly with the order and context in which they are mentioned. A very full statement of this variation in order of the twelve is found in AC 3862 and a briefer one in AC 6335. The general correspondence of the individual sons is briefly as follows:

Reuben: faith.

Simeon: faith in the will.

Levi: charity.

Judah: the celestial church, or the Lord as to the Divine celestial.

Zebulun: the cohabitation of good and truth.

Issachar: recompense from works.

Dan: those who are in the good of life from truth, but not yet

from good.

Gad: works from truth and not yet from good.

Asher: the blessedness of the affections.

Naphtali: temptation and the state after temptation.

Joseph: the spiritual church, the Lord as to the Divine spiritual.

Benjamin: the truth of the good of the spiritual church.

Joseph was the last one born in Haran. Benjamin was born near Bethlehem after the return to the Holy Land, and Rachel died and was buried there. It is interesting also to find that it was Leah and not Rachel who was buried with Jacob in the cave of Machpelah along with Abraham and Sarah, Isaac and Rebekah. Rachel was Jacob's inspiring ideal, but Leah was apparently his true mate.

From the Writings of Swedenborg

Arcana Coelestia, n. 3819: "Leah is called the 'elder' because external truth is first learned, and Rachel is called the 'younger' because internal truth is learned afterwards, or what is the same, man is first affected with external truths, and afterwards with internal ones; for external truths are the planes of internal ones, being generals into which singulars are insinuated; for without a general idea of a thing man comprehends nothing that is singular. This is the reason why in the literal sense of the Word there are general, but in the internal sense singular truths."

Suggested Questions on the Lesson

J. How did Jacob take Esau's place? *bought birthright, stole blessing*

J. Why did Jacob have to leave home? *Esau's threat*

P. Where did he go? *Haran*

J. With whom did he take up employment? *Laban*

P. What two daughters did Laban have? *Leah and Rachel*

P. Which one did Jacob love? *Rachel*

J. Which one was given him first? *Leah*

P. How long did Jacob stay in Haran? *twenty years*

P. How many sons did he have? *twelve*

J. Which ones were Rachel's children? *Joseph and Benjamin*

P. Which was the last one born in Haran? *Joseph*

P. Where was Benjamin born? *near Bethlehem*

GENESIS 29; 35:23-26

361

- S. What do Abraham, Isaac, and Jacob represent? *will, thought, act*
- I. What does the well at Haran represent? *the Word*
- S. What do Leah and Rachel represent? *exterior affection for truth, interior affection for truth*
- S. What do the twelve sons of Jacob represent? *all aspects of good and truth*